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consideration; (2) remarks upon the principal families; (3) names of the pastors. Manifestly a book of this character has no attractions to the general reader, but to one who is studying the history of Protestantism in France it brings conveniently together much information not otherwise easily obtainable.—SAMUEL MACAULEY JACKSON.

Om den svenska kyrkoreformationen uti Ingermanland. Ett bidrag till svenska kyrkans historia åren 1617-1704. Af C. Öhlander. (Upsala: Almqvist & Wiksell, 1900; pp. 204; Kr. 2.25.) That portion of the Russian empire which is termed the Baltic provinces and includes Ingermanland, Esthland, Livland, and Courland was once a Swedish possession. By the treaty of Stolbova 1617 Ingermanland was ceded by the czar of Russia to the victorious Gustavus Adolphus. The province was inhabited by Germans, Finns, and Russians, the last named a very rude and ignorant people of the Greek Catholic faith. During the successive reigns of Gustavus Adolphus, Christina, Charles X., Charles XI., and Charles XII. the Swedish government made its mission to establish order in the province, to organize schools and academies, and to win the populace for the Lutheran faith. It is of this effort made by the Swedish government and established church that Dr. Öhlander gives us a very interesting and fascinating description. The author must be given much credit for the gathering of material and an extensive study of various documents.—C. G. LAGERGREN.

The Protestant Church in Germany. By George H. Schodde. (Philadelphia: Lutheran Pub. Society, 1901; pp. 112; \$0.40.) We know not where in brief compass one can find a more luminous survey of the origin, organization, confessions, theology, and missionary activity of the Lutheran church in the German empire. When treating of Catholic and Reformed Christianity and of the radical theology of the universities, probably the author's judgments are somewhat warped by his unswerving devotion to the historical type of Lutheranism, but this partisan leaning can be in large part remedied by the informing facts with which he has packed his manual and upon which the reader can put his own interpretations.—ERI B. HULBERT.

Die Anfänge der Brüderkirche in England. Von Gerhard A. Wauer. (Leipzig: Jansa, 1900; pp. 158; M. 2.50.) This is an important piece of work, thoroughly done. It opens with a list of sources of very great value and is followed by a treatise of three chapters in which

these sources are dealt with carefully and with great candor. The first chapter treats of the origin and history of the Moravian society in England. The second describes the religious condition of England at the beginning of the eighteenth century, and especially in the circle of Wesley and Hutton. The third chapter discusses the beginnings of the revived Moravian society in England and treats especially of Zinzendorf, the Fetter Lane society, and of John Wesley's relation to the Moravians. The sketches of distinguished men, such as Comenius, Peter Böhler, Count Zinzendorf, William Law, James Hutton, Spangenberg, and John Wesley, are admirable. The author has traced with very great care the causes of the break with Wesley, which, in his judgment, was rather a gain than a loss to the Moravian society, inasmuch as it permitted the society to develop homogeneously. He rightly points out that the arrival of Molther precipitated the crisis at Fetter Lane and properly characterizes this influential man. Those who are interested in the relations of Moravianism to Methodism, and especially in their likenesses and contrasts, can find no better account of them than in this excellent dissertation.—CHARLES J. LITTLE.

Die Erschütterung des Optimismus durch das Erdbeben von Lissabon 1755. Von W. Lütgert.—*Was ist heute die religiöse Aufgabe der Universitäten?* Von A. Schlatter. (= "Beiträge zur Förderung christlicher Theologie," 1901; V, 3.) (Gütersloh: Bertelsmann; pp. 79; M. 1.20.) By far the greater part of this pamphlet (59 pages) is devoted to the first essay, which, we believe, may briefly be characterized as the ever-recurring difficulty to reconcile the destruction of human life, through the agency of natural catastrophes, with a belief in a beneficent providence. In the first part of this essay the writer gives a brief sketch of the optimism prevailing in England, France, and Germany in the eighteenth century, and shows how severely this religious and philosophical sentiment was shaken by the destruction of Lisbon. He devotes much space to the interpretations the leading French and German writers of that day sought to give of the catastrophe, the majority of whom, he says, openly renounced their former belief that this world was the best one possible. In the second part of his essay the writer shows that it is quite as possible to believe in the providence of God as in Christ's atoning sacrifice. The speech of Dr. Schlatter was delivered before the University of Tübingen, at the birthday celebration of Emperor William II., on January 27, 1901.